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CHARLES L. O'DONNELL, '06.

A MAGDALEN, the scarlet Day
Knocked at Eve's convent bars;
Comes Twilight, penitent in gray,
Telling her beads the stars.

—In the Independent.

The Function of the Religious College.*



THE opening of the University this year is attended with some changes. Old students will miss familiar forms and friendly greetings that were wont of old to cheer them at the threshold of *Alma Mater*. Men who have been kind to you, who have perhaps made it possible for some of you to be here at all, have laid down the burden of office; and others whom you know but slightly, who have still to prove their devotedness to your interests, have been called upon to assume toward you a close and confidential relation.

But though persons change the institution goes on immutably. There are indeed great commercial enterprises that seem so closely identified with the men who have built and directed them that the death or withdrawal of these men means the collapse of the enterprise. There are great schools that have been dominated by titanic personalities and that shrank and dwindled in importance when the stimulus and inspiration of these great figures were no longer felt. But men like Arnold of Rugby are rare, as the kohinoor is rare; and the life of the average

institution, fortunately, does not depend upon them. Most especially is this true of such a college as Notre Dame. First built on the sure foundation of sacrifice and religious enthusiasm, it is destined under the smile of Providence to grow and flourish so long as sacrifice and zeal abide among religious men. Threescore years and more have passed since a priest and six immortal Brothers of Holy Cross first looked in hope and affection upon the wilderness where now blooms this beautiful garden. Father Sorin, Brothers Vincent, Joachim, Marie, Lawrence, Gatien and Anselm—forever honored be their names in the history of education in America.

They dwelt in rude log huts into which the eager winds of heaven swept unchallenged; they slept on rough planks and oftentimes the counterpane that covered them was the snow that sifted through the chinks of the wall. They ate coarse food, wore scant and rough clothing, suffered cold and hunger and weariness gladly; and why? Because they were irresistibly driven on by a divine passion. Because they felt that the opportunity was worth the sacrifice. Because they had heard the call to a crucified life. Because they had deeply meditated the words of Christ: "They who instruct others unto justice shall shine as stars in the kingdom of heaven." Men of this temper naturally drew other choice spirits to their side, for virtue is even more contagious than vice. These men in their turn had to suffer also: trials of obedience, of poverty, of the renunciation of that domestic life which is after all the fundamental human passion, trials of disappointment and misfortune and failure and discouragement and debt and plague. But the religious spirit that looked undis-

* Sermon delivered by the President of the University at the solemn opening Mass.

mayed on the wilderness, on cold and hunger and unending toil was not to be daunted by new privations or new labors. The courage that animated the founders of Holy Cross and the founders of Notre Dame has passed, thank God, to their successors; and after twenty years of intimate knowledge, it is a source of pride and inner strength for me to feel that the spirit of Sorin, of Cointet, of Granger, of Corby and Walsh, the spirit of Francis and Lawrence and Benoit and Edward and Celestine has perpetuated itself in their successors. In detail the sacrifice the Priests and Brothers of Holy Cross are called upon to make to-day is different from that demanded of the pioneers of old; in substance it is the same. Observe the priests that surround you, and ask yourself what would be the life, what the reward of honor and of comfort of these men with their fine talent and great energy had they elected to follow the way of the outer world? Observe the clever or kind-hearted or painstaking Brothers, who as counselors, as teachers, or in the noble office of prefects, or in more humble duties do an indispensable work for Catholic education; and ask yourself how these men, whom the world perpetually solicits without success, find strength and courage to live as they do in simplicity and humbleness and obedience. They rise at five o'clock winter and summer; they go hither and thither at the word of command; they receive no salary from the day when they fling their fresh young lives at the feet of their superiors in the novitiate until the day when in early dawn their folded hands and weary feet are bestowed in a plain wooden coffin in mother earth; their sole worldly reward is the simple food that keeps body and soul together, the plain vesture that clothes them from wind and sun. Tell me, in spite of certain homely traits of character, in spite of some very human flaws in manner and in temper perhaps, are not these men in very truth the brethren of those who sixty years ago clove their way through the wilderness? Nay, are they not of the family of Peter and Paul and John and Andrew, and the apostles of every race and of every clime?

It is to the lives of these men we must go if we are to look for the ideal and the meaning of the religious college. Unless the

students who come to us are better for the experience, unless we have something to give which is not given by other colleges, then indeed is the life of our Priests and Brothers a dismal, pathetic failure. There are wealthy colleges with millions of dollars of endowment, where brilliant professors discourse learnedly on philosophy and literature and the arts and sciences. There are vast libraries, perfectly equipped laboratories, where mere knowledge may be had as well as here. We indeed believe that we do this work at least as effectively as other colleges. Where they have an endowment of gold and silver, we have an endowment in flesh and blood. Where they of their wealth build great libraries and laboratories, we out of our faith and our poverty build our great libraries and laboratories too. Where they run over land and sea to find famous professors, we take the brilliant boy of thirteen or fourteen, the clear-eyed idealist with God in his heart—we take him and by submitting him to the finest educational processes until he is twenty-eight or thirty years of age produce a professor unexcelled in preparation and enthusiasm. We do, indeed, I say, compete with other colleges in staff and equipment; but how do we manage it? Since the founding of Notre Dame not so much as one hundred thousand dollars altogether has been bestowed on the University in any form whatever. How then is it able to subsist and to compete with the richly endowed colleges which expend more than one hundred thousand dollars on a winning football team in a single season? Young men, the answer to this question is one that you ought never to allow to lapse from remembrance.

All this is possible because Priests and Brothers are willing to live in self-sacrifice without lands or possessions or home or relations; because they regard their work as an apostolate among young men. And, let me repeat, unless they feel that their apostolate is successful, unless they can believe that young men who are educated here are better men, better Christians, lead whiter and more pious lives than the young men who are educated in other schools, how can they help being bowed down under a crushing sense of

failure? There are, then, and there ever must be, certain clearly-marked differences between such a college as Notre Dame and other colleges of the same rank that are not professedly conformed to a religious ideal. You will indeed be encouraged to pursue learning as fast and as far as your strength and talent permit. You will be exhorted to the concentration and persistence in study that are necessary to success. You will be told repeatedly that in addition to the ordinary motives for study there is still another; that you must of course be busy with your studies because these years are heavily freighted with destiny; that if you spend this seedtime wisely you will reap its rich harvest of success and happiness during the rest of your lives; that the habits of industry or of indolence that you form here will make or mar your career; that the doors to the temple of success are marked "push" and not "pull." All this you will be told; and you will be told besides that over and above all these motives of prudence and selfishness there is the mighty motive of religious duty: that if you do not use your opportunity you are not only a fool but a moral culprit as well. Yet when all this has been said it remains true that it is not this insistence upon intense and steady effort that differentiates Notre Dame from other colleges. For its essential characteristic we must go, as I have said, to the lives of the Priests and Brothers who perpetuate it. These men are missionaries; these men are apostles of a religious idea; and it is in the means they take to carry on their apostolate that the distinguishing marks of this college are to be found. Now what are these means?

First of all there is the creation of a religious atmosphere in which young men may grow up. Wherever artists are wont to live together you have an artistic atmosphere, and children who grow up in such surroundings naturally take to a career of art, or at least have a keen appreciation of art, without conscious effort. Wherever literary people form a circle apart there is a subtle influence in the direction of bookishness that touches all who come within that circle. So, too, wherever profoundly religious men live together there is created a religious atmosphere, and by merely breath-

ing this atmosphere a young man is unconsciously formed to religious thought and conduct. He is led to accept the religious point of view about life, about philosophy and literature and history, about his career on earth and his eternal destiny hereafter.

The second means adopted is insistence on the Christian discipline in morals. Against the theory that a young man must "sow his wild oats;" that there is one law of conduct for you young men, and another for your sisters; that sin is merely experience, such a college as this stands in absolute and uncompromising protest. We say to you that weakness is as pitiful as ignorance; that conduct is four-fifths of life; that if you can not decently restrain passion, your talent and your wealth and your social position merely make you a tenfold more damnable failure. For the earnest young man who is seeking seriously in spite of human frailty to upbuild character this college is a tender and forgiving mother; for the sunken and sodden libertine who does not desire to amend his sensual life, she is an avenging goddess, angry-eyed and armed with all the lightnings of heaven.

A third means employed in this apostolate is instruction in the teachings of religion. I remember as one of the saddest experiences of my life the case of a young man who was hanged for murder a few years ago. His father was a drunkard, his mother was divorced, and the poor child grew up wild and undisciplined, ignorant of every human duty. He naturally embarked on a career of crime; went from bad to worse, from theft to murder, till at last the law stepped in and ended his evil career. During the period of his imprisonment and while he was awaiting death on the gallows, kind strangers loaned him religious books to read. The night before he paid the penalty for murder the young man braced himself against the rough iron grating that stood between him and the life and liberty he loved so well, and called out to the death watch. The kindly official asked him what he wanted. "I don't want anything," he said. "I have been thinking that I would like to know a lot more than I do. Nobody ever told me about my duty, about God and heaven and hell. I know now though, and if I'd known before I guess I wouldn't be here." Oh,

young men, do you realize the meaning of the parable for you? It is to make it forever impossible for you to say this that colleges like Notre Dame are established. It is to put it forever out of your power to lay the blame of your failure on another, it is to give you a perfectly fair start in the race of life, that earnest religious men create such schools as this.

A fourth means in the apostolate of this college is the practice of obedience. All civilization is based on restraint and obedience. The law of the jungle is to seize, kill, destroy without hindrance; and it is a good enough law for wild beasts. The law of the highwayman is that "he may take who has the power, and he may keep who can." It is an excellent law for the highwayman. The basis of civilized society is obedience to legitimate authority—*salus populi lex summa*: the greatest good to the greatest number is the supreme law in civilization. There never was on earth a man who was free to arrange his conduct without reference to other people, except one: and that one was Adam before the creation of Eve. The moment the first woman appeared upon the scene the first man was obliged to consider her rights and her wishes as well as his own. As the race increased the limitations upon human liberty also increased, until to-day in every highly organized government citizens find their natural liberties clipped here and abridged there for the good of the general public. It is even so in a college society such as ours. Doubtless there are restrictions that would not be necessary in the case of manly and self-disciplined students; but laws are made for the average man, and as a rule the strong, exceptional and manly man has no difficulty in understanding and observing them. As in the city you have laws providing for the good order of the streets and the quietude of the nights for sleep, so in this college you have rules providing for regularity and silence. As in the city you have laws restraining gambling houses and evil resorts because they are injurious to the common good, so in this college you have strict regulations affecting the moral conduct of students,—limitations on your personal liberty—but all of them ordained by kindly and broad-minded men to give you the

fullest freedom consistent with good order and manly virtue.

And here let me warn you against a danger which experience shows to be real. In every city there are lawless and anarchistic elements that set up a howl of 'puritanism' and 'narrow-mindedness' whenever officials seek to enforce the city's laws; so in colleges there is the 'sporty' element and the rebellious element that indulge in disgruntled and clamorous criticism, spreading discontent all around them, and seeking to embarrass the administration. These men are instruments of disorganization and evil; be on your guard against them. Observe closely and you will find that the student who finds the meals so intolerably plain and unrelishable is not the product of our best homes. You will notice that the student who complains about his teacher is usually a man who has little stomach for any kind of teachings. You will notice that the loud-mouthed vulgarian who condemns discipline is the man who most needs the strengthening and restraining influence of discipline.

Now let me indicate your duty in such cases. As the good citizen is not content to sit silent under the mouthings of the anarchist and the socialist, but feels obliged to speak up in defense of law, and so create a public opinion to support and befriend the governing power, so the manly student ought to feel it to be his duty to suppress the chronic grumbler and to supply a counter influence in favor of cheerfulness and order and discipline. I have often wondered at the timidity of right-minded students in this respect. I have often wondered how it happens that while the vulgar and the cantankerous flaunt themselves noisily and conspicuously, the virtuous, the obedient, the decent men assert themselves so little.

I find that my time is about up, and I must pass rather hurriedly over points on which I would gladly linger. But let me say at least a word about bad company. There never was a place so holy but that unworthy men somehow managed to get into it at times. It is simply not possible to assemble eight hundred young men from every corner of the world without gathering in a few corrupt and vicious characters. Until such characters discover themselves, so that

reasonable discipline may act upon them promptly and efficaciously, there is at least the possibility of your falling into bad company. Be therefore slow in the selection of your intimate companions. Wait until those about you have proved themselves wholesome associates before you become entangled in friendships from which you may find it difficult to withdraw. On my part, I promise you that the moment any young man is known to be a corrupting influence, either in the direction of drinking, or of foul language, or of what is more narrowly called morality, I will at once remove the influence. It is not necessary that Notre Dame should be a college of eight hundred students; it is absolutely necessary that every student of Notre Dame should be such as to work no demoralizing effect on young men entrusted to our care. I repeat, this college is an apostolate, and it would be folly in us to tolerate an influence that nullified our efforts for Christian education and the formation of clean, manly character. This college is not a hostelry where every stranger who pays his reckoning may abide as long as he pleases; it is a great Christian family which rigidly excludes unworthy persons from membership in it.

"Unless the Lord build the house, they labor in vain who build it." Unless the blessing of God is on the work of Notre Dame, we may not hope for success. Let us resolve manfully to merit this blessing—Priests, Brothers, professors and students. And above all, let us ask the favor of heaven in earnest prayer at the opening of the year. May the blessing of the Holy Trinity—Father, Son and Holy Ghost—descend on all gathered in the peace of this roof! May the sweet protection of our Lady of Mercy, on whose feast we formally open our work, be over us and about us now and every day of our lives!

Stars.

When Cynthia speeds with flying steeds
Across the heavens gray
The sparks let fly gleam from the sky
And sparkle until day.

W. J. D.

"The Robbery of Selan."

ROBERT A. KASPER, '07.

I had just awakened from a deep slumber. The grey streaks of dawn were stealing through our windows. Hope must have arisen early, for he was engaged in preparing breakfast.

"Well, Hall, old boy," were the first words I heard, "I guess you had better get up and dress. I have had a visitor this morning, and from all appearances we will have a busy day of it. I was just about to disturb your slumber when you awoke. After you are washed and dressed, I'll tell you of my plans for the day and the nature of the case we have before us. It will prove to be a most difficult one I think, so the sooner we start upon it the better."

I arose, washed, and dressed. As we sat down to breakfast Hope said abruptly:

"Bob, the president of the Y. X. L. railroad called this morning and informed me of a daring train robbery that was perpetrated on his road last evening. The scene of the crime was three miles north of Selan. Two masked men held up No. 42, ran the engine a mile up the track, returned to the baggage car, and blew open the safe. It seems that no money was taken. The president did not appear to be very well informed upon certain points which I desired to know, and so upon my suggestion he went out to investigate the matter thoroughly. He promised to return at eight o'clock. I believe that is he coming up the stairs."

We soon heard a knock on our door, and upon Hope's answering of "come in" a small, heavy set gentleman presented himself. I at once sized him up as our man, and when Hope introduced me, I found that I had not been mistaken in my surmise.

"Mr. Smith, this is my assistant, Bob Hall, of whom you have heard me speak. Be seated."

Smith needed no second invitation and sat down.

"Well, Mr. Smith," Hope began, "have you any reason to suppose that the marauders of last night were frightened away? Was any help coming from which they might take alarm?"

"I investigated the matter thoroughly, Mr. Hope, and it seems as though the robbers had no reason to be frightened. There is no possible reason known to us. No suspicious characters were in sight, and the agent says that he made no attempt to resist the scoundrels."

"What sort of looking gentlemen were they? Have you a description of them?"

"Yes, one was, or appeared to be, about forty-five years old, heavy set, and measuring, I should say, six feet. Both wore masks so that one could not see their faces. The second man seemed to be much younger, not over twenty-five. He was of the same build, but not quite so heavy."

"Are any other officers on the trail?" Hope asked.

"No, I reported the matter to the police and they referred me to you. Searching parties were of course sent out; but all attempts to capture the marauders were unsuccessful."

"Did the robbers demand the keys from the agent before blowing open the safe?"

"No, the agent" stated this morning that they did not request the keys from him."

"Very well, Mr. Smith, that is all. Please be so kind as to leave your card so that I shall know where to call for you if you are needed."

"By the way, one more question, Mr. Smith," said Hope, as our visitor was passing out the door, "where is the demolished baggage-car?"

"In the yards at Twenty-First Street."

"Have the contents been disturbed?"

"No. I thought you might want to examine the car, and therefore gave instructions to leave everything undisturbed."

"Very well, do not disturb anything, as I think I shall go down and examine the wreck."

"Come, Hall," Hope said as our visitor had left, "we will go down at once."

The yards were not four blocks from our apartments, and it did not take us very long to reach the required place. We questioned a man standing on the platform as to where the wrecked car was, and upon receiving the required information we made haste and soon stood before the disabled car. A watchman was in the yard. Hope

gave him his name and entered the car. I followed at his heels.

He examined the papers scattered about the floor and thrust a packet lying in the corner into his pocket.

"They certainly did a good job of it," he said, addressing me. "I don't believe them professionals, for no one but a rank amateur would use the amount of dynamite these men brought into play last night; and again they might have procured the keys from the agent, had they asked for them." Hope looked at everything very carefully and after he had investigated the car thoroughly he turned to me and said:

"We will leave now, as we can do no good here." When we arrived at our rooms, Hope produced the packet of paper which I had seen him thrust into his pocket and examined them very carefully for about half an hour or so. I knew better than disturb him. When he had finished a faint smile was perceptible on his countenance, and from that I concluded that he was perfectly satisfied with his examination. He put the papers upon the table. I picked them up and looked them over. There were three or four maps with marks here and there, evidently intended to locate the different important places. There was one paper, a sort of index, containing a variety of numbers. Another paper denoted five or six routes by which to reach a certain island, "Mandon," I believe was the name. At the bottom of the paper was indicated instructions of how to reach a certain spot on this island.

Hope was looking at me when I had finished.

"Do you see the connection?" he said.

"These must pertain to a lost treasure," I replied.

"Good, Hall, some lost treasure certainly figures in the case. I am certain that these papers have reference to that."

"But what could such papers be doing in an express train," I asked?

"Go a little easy, Hall, my boy."

Hope sat down and scribbled a note. He called up a boy and gave him instructions where it should be delivered. That evening about nine o'clock, a young man was ushered into our apartments. He sat down and Hope asked:

"Where are you employed?"

"I am baggage clerk on the Y. X. L. railroad, train No. 42."

"Very well, my lad. Did you offer any resistance to the robbers of last evening?"

"No."

"Why then did they disappear so suddenly without taking any money?"

"I don't know," the lad answered.

"Did anyone appear upon the scene?"

"No."

"What were these papers doing in the safe?"

The lad—Hope addressed him so, though he must have been at least twenty-five years of age—looked at the papers and became very much confused, and stammered:

"The papers were not in the safe."

Hope took advantage of the agents perplexity and said:

"Where were the papers if not in the safe? You had better tell me all as I know part already."

The lad evidently thought Hope did, for he responded:

"These charts you refer to have reference to a buried treasure. The papers were owned by one John Blakely. A man in Selan by the name of Jerkes found out the fact and stole the papers. The thief was a friend of mine, and he asked me if I would hide them in the company's safe, and deliver them to him at Meredith, forty miles from Selan. He did not want to take the chances of carrying the papers on his person. This I agreed to do; but in some unaccountable way the owner of the charts discovered our plans, and he and his son attempted to get them back in the way you already know. I looked for the papers after the robbers had disappeared, but could not find them. That is all I have to tell."

When the agent had finished Hope said:

"There is a great deal of guilt on all sides. The owner of the papers and his son are more at fault than you and your friend. Justice must now be done. I feel safe in saying that you shall be set free when the case comes off, and I shall use my influence, if necessary, towards securing your freedom. You may go now. I shall call you when you are wanted."

Hope at once sent word to Selan to arrest John Blakely and his son and also the party

who stole the papers. We learned from Blakely that he had told the police of the robbery of his papers; but as he always had a craze about buried treasures, they pronounced him crazy, and refused to help him. The authorities corroborated his statement. The trial came off in a week or so. The agent was set free; but the others were not quite so fortunate. Blakely received a ten-year sentence; his son was given five years and Jerkes was sent over the road for one year."

"But how," said I to Hope, "did you know that the agent had a hand in the matter?"

"Well, Hall, I knew that those charts did not belong to the company, for why would they be carrying them in their safe? Then the question was, to whom did they belong? I naturally supplied the name 'agent,' as he had the keys to the safe. He might not own the papers; but he certainly must have something to do with them. Also I knew when the agent was caught off his guard and said, 'that the papers were not in the safe, that I was not mistaken when I supposed they did not belong to the company; for if they did they certainly would have been kept in the safe. The agent seeing that I knew that much naturally wanted to take some of the guilt from his own shoulders. The would-be robbers did not care for the money in the car. What were they after then? The charts were valuable enough, and I was sure that they wanted them. Let us retire now, as it is getting late, and we need a good night's rest."

In Late Summer.

W. J. D.

(Horace. Odes, 1-38.)

THE painted pomp of Persia, boy, I hate,
I hate thy crowns with linden bark entwined.

No longer strive with diligence to find
The spot wherein the last rose lingers late.

No longer strive the myrtle to adorn;
Its simpleness beneath this mantling vine
Becometh me awhile I quaff my wine
And likewise you a humble servant born.

A Parting Look.

FAREWELL, farewell! Old college halls,
That fade in the distant blue,
Each tree that shades thy hallowed walls
Is nodding me "Adieu."

Yon stars that travel toward the sea
I follow in their flight,
Then I must bid farewell to thee,
Fair Notre Dame—Good night.

I do not fear life's stinging cares
Nor dangers gathering new;
In calm or storm my craft still wears
The pennant—Gold and Blue.

'Tis not for lakes and woods I grieve
Nor spires that fail my sight;
A loving Mother's heart I leave—
Dear Notre Dame—Good night.

L. M. K.

Locke's Idea of Substance.*

MICHAEL J. SHEA, '04.

(CONCLUSION.)

(S) After carefully considering what has been said concerning the doctrines of Locke and Hume, it seems to me that Locke was not an Associationist, that he did not follow Hume in his doctrine of causality any more than he followed Berkeley or Hume in their doctrine of substance. The fact of course remains true that the grounds on which Locke based his ideas of substance and causality were insufficient, and that Hume merely brought them to their logical conclusion. Yet Locke insists that he believes in a real substance, and he clearly says that he believes in cause as that which produces and effect as that which is produced. Causality is of course, as Porter notes, one of the first principles, and hence is the result of intuition; it is occasioned, not acquired, by experience. This distinction Locke failed to make, and it is this lack of clearness that seems to have led Locke into his rather inconsistent position. McCosh, in his "Realistic Philosophy, Vol. II., p. 16," says:

"Locke, a man of profound sense and great sagacity, meant to be a realist. But, following a wrong philosophic principle, he became theoretically an idealist. He declares that the mind is percipient only of its own ideas. If this be so, it is difficult to see how it

could ever come to know any external object. Idea is defined as the 'object of the understanding when it thinks.' The true account is that it is the thing without the mind or within the mind which is the object of the understanding, and it is the apprehension of this thing which constitutes the idea."

(S) Yet Locke, though—as Porter has shown and McCosh intimated—he erred in not making the needful distinction between knowledge occasioned and knowledge acquired by experience, really believed in a producing cause, a real and active cause. Locke, as Porter says, may have advocated the two aforementioned theories of causality, but he advocates these theories because they led him to an idea of causality, not to the mere antecedence and sequence of Hume. That his method is altogether untenable we admit, but still the conclusion must be that causality according to Locke, though it be from a wrong source, is real and merits its name. Our effort is not to destroy the foundation of the system, nor do we endeavor to prove that it is solid and logical. Our only endeavor is to discover the conclusion which Locke drew from his premises; and whether the conclusion is logically derived by Locke or not is of no consequence to us. We have come then to the answer to our question: 'Was Locke an Associationist?' and the answer is that his methods of arriving at an idea of causality were those of an Associationist, but his conclusion is that cause is a real, active, productive being, and effect a real produced being.

(g) In Turner's History of Philosophy (p. 490), we read: "Locke defines a cause as that which produces and an effect as that which is produced. He does not, therefore, reduce causality to mere sequence; he teaches that there are real causes as there are real substances." Now we may draw the conclusion, being assured that cause according to Locke is real.

As we have said a cause is known through its effects. If the effects are known, then the cause also is known, or, at least, it is not unknown. *A posteriori* reasoning would be useless, were this not true. That is; we may not know it absolutely in itself, but if we know the effect or effects we have a

rather certain, though, it may be, a relative knowledge of the cause.

(h) Now substance is the cause of the union of qualities, and these qualities as united are known to us; therefore, we may logically claim that Locke's substance should be known. The predication of substance as the cause of known united qualities, we claim, is sufficient to take it out of the world of the unknown and to place it in the realm of knowledge. Locke, therefore, we claim, is inconsistent in saying that a certain compilation or aggregate of qualities is known; that substance, the cause of this compilation or aggregate is unknown, at the same time holding forth his theory of a real productive cause. And this has been the only purpose of this essay, namely, to prove that substance, as defined by Locke, could not logically and consistently be placed in the world of the unknown.

In conclusion, we may notice a striking similarity between Locke's doctrine of substance and that of St. Thomas; a similarity so striking that many readers of Locke, seemingly ignorant of scholastic philosophy, have been led to acclaim the English empiricist as the discoverer of a distinction really as old as Aristotle. We have in the exposition of Locke's doctrine of substance noted and explained the distinction between the qualities of substances. Three sorts of qualities are noted in Bk. II., c. viii., § 23: "First, the bulk, figure, number, situation, and motion or rest of their solid parts; those are in them, *whether we perceive them or no*; and when they are of that size that we can discover them, we have by these an idea of the thing as it is in itself, as is plain in artificial things. These I call *primary qualities*."

Secondly. The power that is in any body, by reason of its insensible primary qualities, to operate after a peculiar manner on any of our senses and thereby produce in us the different ideas of several colours, smells, tastes, etc. These are usually called *sensible qualities*.

Thirdly. The power that is in any body, by reason of the particular constitution of its primary qualities, to make such a change in the bulk, figure, texture, and motion of another body as to make it operate on our senses differently from what it did before.

Thus the sun has a power to make wax white, and fire, to make lead fluid. These are usually called 'powers.'

The first of these, as has been said, I think may be properly called real, original, or primary qualities, because they are in the things themselves whether they are perceived or no; and upon their different modifications it is that the secondary qualities depend. The other two are only powers to act differently on other things, which powers result from the different modifications of those primary qualities."

The first two divisions of qualities alone will interest us, since the third class contains merely the powers of a body to act on other bodies. The distinction we wish to notice is that made between the first and second class which includes the sensible qualities, those perceivable by the senses. The primary qualities are those which really exist in the bodies, independent of sensible perception, and consist of the bulk, figure, number, situation and motion or rest of their sensible parts. The secondary qualities are those powers of a body to act upon the senses and to attain through the senses to cognition by the intellect. They are, according to Locke, dependent on the depth of our observation, and are but the changeable effects resulting from the presentation of the primary qualities to the senses. They are not "in the things themselves otherwise than as anything is in its cause." The primary qualities can not be known through any one of the senses separately, but are known through the united or conjoined operation of several senses. The secondary qualities are those which are perceived and known through the senses, the several qualities each corresponding to a particular sense. As we have noted before, the primary qualities are unchangeable. The secondary qualities dependent on the depth of our observation are but changeable effects, resulting from the presentation to the senses of the primary qualities.

According to Locke the primary qualities are true likenesses of their corresponding existences but secondary qualities are not. Bk. II., c. viii., § 15: "The ideas of primary qualities of bodies are resemblances of them,

(Continued on page 54.)

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Notre Dame, Indiana, September, 30, 1905.

—Last Sunday marked the formal opening of Notre Dame for the present scholastic year. The Solemn High Mass at which the faculty and students were present in a body was celebrated by Rev. Vice-President Crumley, who was assisted by Rev. M. J. Regan as deacon, and Rev. Wm. A. Moloney as subdeacon. The principal feature of the day, the sermon delivered by Rev. President Cavanaugh, was remarkable for its simplicity and its earnestness. With easy and yet forceful gestures, in a clear, well-modulated voice, while his very soul vibrated in his words, Father Cavanaugh gave some very wholesome advice. His admonitions sank deeply into the hearts of his hearers, and his kindly counsel found ready lodgment in their memories. The text of the sermon in our columns is well worth perusal.

—By mistake it was stated in these columns last week that Prof. Frank would take charge of the orchestra. The fact is Prof. Petersen still is director of that work and will continue to delight Notre Dame audiences with the very superior quality of music his orchestra has always furnished.

—Literary anarchism, iconoclastic scholarship has now become a full-fledged fad. To parallel the recent sensations of Triggs and Starr, and their ilk, comes the declaration of Professor Schaper, of Minnesota, that Joshua never made the sun stand still a whole day, as the Bible states. Doubtless they will next discover that those within the ark were not the only living creatures who survived the flood, since the fishes, even in those days, could swim.

—Late last year we broached the subject of publishing a volume of Notre Dame songs—typical college songs with a college ring and a college swing in them. Instances of the kind are frequent throughout the institutions of the country. That call was responded to in a way that was immensely encouraging since it brought out a few contributions; and after all it is the first impression that counts the most, it is the opening wedge that is hardest to drive. Now that we have blazed the way we desire to redirect attention to the project. Frankly, this is a question that concerns every one of Notre Dame's sons past and present, since it is a question of loyalty to college enterprise. Surely there is not an alumnus who ever went forth from her doors, and certainly not a student who has entered her gates, but would rise in his might if his devotedness to *Alma Mater* were doubted. And such should be the case. It is that spirit among her sons that makes for the success of any college.

There is, however, still another phase of the subject which must be considered, and that is the work incident to the accomplishment of our design. It is in the doing of the drudgery that the real spirit of the one who labors is tested. Of course we do not mean to say that what we are asking you to do is drudgery; what we mean is that the composition of a college song, be it original or only a parody, is hard and requires persistency and patience. Let that not daunt you. Prove your ability and your loyalty. Pay up your debt to Notre Dame, and pay it with interest. Remember the parable of the talents. Make use of the share that was allotted to you. Read in this issue "A Parting Look," and ask yourself if you can not do as well. The SCHOLASTIC desires to have all contributions of this kind submitted to it. Alumni are asked to correspond on the subject with the editor, and students are solicited to hand in their productions through their English professors. Let this appeal be not in vain. You who have some little ability in versifying, and few there are who have not, try something in that line; try hard, try earnestly, and rest assured that if you do your work will have been worth while.

Nocturnal Adoration at Notre Dame.

It may not be generally known among the student body that one night a month, while they are resting after the more or less difficult day, the young men at the Seminary are spending, by watches of one hour's duration each, the long night in adoration before the Blessed Sacrament. Such is, however, the case.

The exercise of nocturnal adoration is an old one, especially here at Notre Dame. Perhaps pious Christians have practised it ever since that memorable night when the Saviour complained, "Could you not watch one hour with Me?" to His disciples. Certain it is that during the ages of persecution it was only under cover of night that the faithful could assemble, usually in the rough-hewn catacombs, to worship at the Divine Mysteries.

The practice of nocturnal adoration was introduced at Notre Dame in the early fifties, but later was, for certain reasons, discontinued. It was always held at Holy Cross Seminary, at that time known as the Novitiate; and it is at the Seminary that the devotion has been revived and is continued at the present day. Exposition of the Blessed Sacrament starts after confessions at 9 p. m. on the third Wednesday of every month and concludes at the Mass on the following morning. During the night the seminarians rise in divisions and spend an hour of adoration in the Divine Presence. In former years the college students were allowed to take part in this exercise of devotion, and to this day those who participated in it count it among the most blessed experiences of their lives. No later than a few months ago Father Elliott, C. S. P., possibly the greatest missionary of our times, when questioned on this subject wrote:

"The nearest contact I had with the 'Novitiate' was in the visits of the Nocturnal Adoration Society, of which I was, happily, a member. Once a month after supper we journeyed to St. Aloysius' House. There we made our confession and watched by turns through the night before the Blessed Sacrament, placed in exposition, and received Holy Communion in the morning. When I

entered the house I felt as though I had passed within the veil of the Holy of holies, the place was so silent and the silence was so religious. The hour of absolute recollection somewhere around midnight or just before dawn was a time of the most powerful divine influence. Forty-nine years have passed since those visits, and I still enjoy their spiritual fruits. It seems to me that every essential virtue of religion struck the deepest roots in my soul during these hours of devout adoration."*

Both in consideration of various testimonies like this, gathered from many sources, and for other reasons as well, it has been decided again to admit college students to participation in this devotion; it is understood, of course, that particular permission to attend it is to be got from the rectors of their respective halls. It is earnestly to be desired that those who will thus watch the one hour may be as numerous, as sincere and as faithful as those great sons Notre Dame has mothered in the past, who are now her glory.

The Pennsylvania Club Organized.

Almost from the foundation of Notre Dame, no one state of the Union, with the possible exception of Illinois, has been so well represented at this great Western University as has Pennsylvania. Up to four years ago, when there sprang into existence for the first time an organization known as the "Pennsylvania Club," graduates had gone forth scarcely cognizant of the fact that many of their fellow-statesmen had been students in the same school. Nor was it strange that such a condition of affairs should have existed in a school so largely attended from every section of America, since no club or state fraternity bound fellow-statesmen in social intercourse.

The Pennsylvania Club terminated this condition of affairs. Since its organization new students have found the first few weeks of their residence here more pleasant and congenial. Through the medium of the club they were not only made acquainted with men from their own state, but were instructed in the methods and workings

* "The Priests of Holy Cross."

of college life. In addition what the club has done for the interest of the University in the brief period of its existence can be seen well from the fact that though the first roster showed but a membership of fifteen, its ranks have since been recruited to over thirty.

Under the auspices of the club there was held in Pittsburg last Christmas one of the greatest social functions of the season in the way of a reception and dance. Over three hundred invitations were issued for this occasion, and guests attended from every part of the state. A repetition of the affair is strongly demanded for this year.

Last Saturday evening, September 23, the old members assembled in the Columbian rooms and elected the following officers: Michael A. Diskin, Scottdale, President; J. C. Quinn, Pittsburg, Vice-President; E. P. Escher, Braddock, Secretary; Edward J. Monaghan, Lock Haven, Treasurer.

The President very graciously thanked the gentlemen for the honor conferred upon him, and promised them sincerely that he would do all in his power to advance the interests of the club in every way. Mr. Diskin is a Law man of '07 and was one of the charter members of the club. It is the universal verdict of those who know him that he is the right man in the right place. Mr. Quinn and Mr. Escher are also charter members and have always been foremost in any enterprise where the interests of the club were concerned. Mr. Monaghan's friends have great confidence in his ability to take care of the finances. Mr. Gallitzen A. Farabaugh, '04, of Loretto, Pa., first president of the club, then addressed the members. The new members were then installed and prospects for the coming year discussed. The following is a partial list of the members.

Hon. Members:—Rev. Father Cavanaugh, Hon. President; Rev. Father Corbett, Spiritual Adviser; Rev. Father Regan; Bros. Florian, Leopold; Gallitzen A. Farabaugh, Edward H. Schwab, Stephen H. Gavin, Prof. Wm. Logan Bennitz, John J. Scales.

Members—Daniel A. Cullinan, L. M. Stokes, H. J. Zimmer, E. J. Cullinan, L. A. Williams, Wm. Heyl, A. G. Drumm, Chas. Murphy, O. Benz, William H. Rice, John McCaffrey, Pittsburg; L. P. Butler, Allegheny; W. P.

Colahan, Philadelphia; A. M. Geary, Oil City; A. J. O'Donnell, Donora; C. B. King, Pottsville; Karl O'Brien, Freeport; F. J. Siegler, Doylestown; J. M. and Bernard Bannon, Crafton; Leo. McCallin, Wilkinsburg; A. J. Smyth, Gettysburg; Anthony Stopper and M. Downs, Shamokin; P. J. McAvoy, Williamsport.

Athletic Notes.

The past week has brought about a great change in the football team. The men are now in good shape and all are playing good, fast ball. McNerney and Keefe have reported; as has Joyce, who was here two years ago. McNerney played end last year, and can be relied upon this coming one to take good care of his old position. Keefe who played sub-end last year was always reliable when called upon, and has the proper stuff in him to make a good fast man. As yet he has not appeared on the field, but is expected to do so soon. Joyce played on the scrubs two years ago, and as he has grown heavier he should make a good lineman.

McGlew lined up two teams last Saturday, and the Varsity scored three touchdowns in about twenty minutes, Draper, Hutzler and Rennacker working well in the back field. Since Dwan has quit on account of class work Bracken has been playing quarter on the scrubs, and although inexperienced in that position has been running the team fast and developing a second eleven which can at least give the Varsity good practice.

O'Shea, quarter-miler on the track team, has quit the squad, having so much class work to attend to that he can not find time for football. O'Shea will be missed as he was a good, fast man and bound to develop into a good end or back.

"Bill" Downs, who for a time had not intended to return, came back Wednesday. He looks as big as ever. He will be a great aid to the team. His position is full-back, and if anything can be judged from his appearance he will tear many holes in the opposing lines this fall. As yet he has done only light work, but will soon be in the line-up and "getting along" with the rest of the candidates. The men are

being worked hard, and lack of condition will be no excuse this year. Every night after the practice McGlew sends each man, according to his need, from one to five laps around the track.

* *

The men put in seven hours of the hardest kind of work Thursday. Despite the heat, which was unusual, Coach McGlew gave the men the hardest work-out of the year, in preparation for the North-Division game on Saturday. In the morning three teams ran signals, tackled the dummy and charged the bucking machine. Two lines were told off on the Brownson campus and charged for nearly an hour. The ends and backs in the meantime going down on points. In the afternoon the Varsity and second team played a regular game, two ten-minute halves, the Varsity winning by the score of 22 to 9.

McNerney ran the second team from quarter-back, and their first score resulted from a long run by him, putting the ball on the one-yard line, and then they carried it over in one down.

The first half ended with the score 5 to 0 in favor of the second team. In the second half the Varsity got together and tore up the second eleven for long gains, scoring four touchdowns.

Downs played full-back on the Varsity in the second half, and proved to be all that was expected. The first two touchdowns were made by him. He bucked the line for all gains and reminded one of the famous Salmon, who was a terror to every line he went against. Downs has all the qualities of a good football player—weight, speed, a good head and nerve.

Hutzel played a good game at left-half and showed the best form he has shown this year. Paupa played left tackle on the Varsity and made several good gains. Rennacker made a pretty drop kick for the second eleven, sending the ball between the posts from the fifteen-yard line, thus making their other four points. Healy, Sheehan and Eggeman played well in the line for the second team.

* *

The first of the games for the championship of Notre Dame was played this morning on Brownson campus between the ex-Juniors

and the Brownson Hall team. The former won by a score of 13 to 0 in a fine exhibition of wholesome football. Both teams showed discipline and training, and plays were made that would do credit to some college elevens. A. Schmitt, Lucas and Kelly of the younger aggregation broke through the defence of the Brownsonites almost at will, however, and Symonds repeatedly gained around end. His first attempt brought forty yards, another play netted twenty more, and just as the ball was about to go over for a touchdown, it was lost on a fumble. A Brownson player got it, but was tackled for a touchback, which netted the ex-Juniors two points.

The ball was kicked off from the centre of the field again, and then to show the startled rooters that no accident had happened in advancing the ball before, the ex-Carroll hallers came plowing down the field a second time. Kelly went over for the score and Williams kicked goal, and the rooters for the ex-Juniors counted eight as loud as they could.

In the second half, the ball was kicked to Brownson, and in five minutes after playing had begun the pigskin was once more resting behind Brownson's goal posts, Kelly carrying it over again. The big Brownsonites took a brace at this stage of the game, and the scoring ceased. The line of the ex-Juniors held well throughout the game, while the Brownson men were handicapped by not knowing their signals and plays well enough. Roan at centre and Heyl at quarter played a swift steady game for the ex-Juniors. Trumbull and Lannan were playing well when the game stopped, and are credited with all of Brownson's long gains. R. Schmitt of the same aggregation played a fine game.

Line-Up.

Ex-Juniors		Brownson Hall
Dierssen	R E	O'Leary, Kenefick
Williams	R T	D. MacDonald
Duncan	R G	Lawless
Roan	C	Murphy
Eberhart	L G	Lannan
Drumm	L T	L. MacDonald
Symonds	L E	Rice
•Heyl	Q B	
Kelley	R H B	R. Schmitt
Lucas	L H B	Trumbull
A. Schmitt	F B	Hague
Referee, Zimmer.	Umpire, Monahan.	R. L. B.

(Continued from page 49.)

and their patterns do really exist in the bodies themselves; but the ideas produced in us by these secondary qualities have no resemblance of them at all (§ 25).... But our senses not being able to discover any unlikeness between the idea produced in us and the quality of the object producing it, we are apt to imagine that our ideas are resemblances of something in the objects, and not the effects of certain powers placed in the modification of their primary qualities, with which primary qualities the ideas produced in us have no resemblance." As all our direct knowledge is through the senses, and hence only of the secondary qualities, it is easily seen that Locke's idea corresponds but little with outward reality. This doctrine it is that opens the gateway for the full-fledged scepticism of Locke's successors. And it is this same doctrine which many followers of Locke have praised, alleging to it the discovery of the distinction between the primary and secondary qualities of matter. The falsity of this statement is known to all who are acquainted with the philosophy of Aristotle or its scholastic adaptation by St. Thomas. To quote from Maher's *Psychology*: "Aristotle distinguished between 'common' and 'proper sensibles,' and further between the latter in a state of formal actuality or energy (*ἐν ἐνέργεια, in actu*), and in a dormant or potential condition (*ἐν δυνάμει, in potentia*). The 'proper sensibles' are the qualities in bodies which correspond to the specific energies of the several senses—colour, sound, odour, taste, temperature and other special tactual qualities. Under the 'common sensibles' were included extension, figure, motion, rest and number. They are perceived through, but simultaneously with, the *sensibilia propria*, and by more senses than one. Moreover, this *sensibilia propria* do not exist in a state of actuality except when perceived, but only virtually as dormant powers of matter." This is the Aristotelian doctrine adopted by St. Thomas, and the identity of the common and proper sensibles with the primary and secondary qualities of Locke is quite obvious.

Locke, however, seems to have overlooked the important distinction between secondary qualities in act and in potency. Evidently

he understood but partly the reality of secondary qualities. Hence it is that he declares that they are inadequate representatives of reality, and by this declaration throws a doubt upon the adequacy of our knowledge of the outer existence. All throughout his philosophy can be found the imprint of scepticism. He seemed to have foreseen the frightful chasm of unbelief into which his doctrines—if logically carried out—should have led him. The extreme and logical conclusion of his doctrines must have seemed to him so chaotic and iconoclastic that he distrusted the validity of such a conclusion, and refused to utterly reason substance out of the world of reality. He evades the error of idealism, but in a most slipshod manner. His doctrine of perception can lead to no other conclusion than idealism. If our perception is not immediate and our knowledge is only of our own mental states—since knowledge is defined as the agreement or disagreement of ideas—how can we escape idealism? The endeavor to escape this logical conclusion brought about as a result the many inconsistencies found in Locke's system of philosophy. He seems to contradict himself in certain instances—e. g., in replying to the accusation made by the Bishop of Worcester that he had discarded the idea of substance, he says: "'Our idea of body,' I say, 'is an extended, solid substance; and our idea of our souls is of a substance that thinks.' So that as long as there is any such thing as body or spirit in the world, I have done nothing towards the 'discarding substance out of the reasonable part of the world.'" It seems strange to hear such an argument urged when but two pages before the quotation just utilized by Locke, we find the following sentence concerning the idea of substance in spiritual and bodily substances: "For our idea of substance is equally obscure, or none at all, in both." He admits that we may have no idea at all of either spiritual or bodily substance, yet says that the existence of either body or spirit proves that substance exists. Windelband's *History of Philosophy* p. 469: "So manifold and full of contradictions are the motifs which cross in Locke's doctrine of knowledge. The exposition, apparently so easy and transparent, to which he diluted

Cartesianism, glides over and away from the eddies which come up out of the dark depths of its historical presuppositions. But as the ambiguous, indeterminate nature of his psychology unfolded itself in the antithesis in the following developments, so too, this epistemological metaphysics offered points of departure for the most varied transformations."

The fact that Locke's doctrine "offered a point of departure for the most varied transformations" gives it an importance in the history of philosophy which it could not have attained on its own merits. It served as the opening wedge to tear apart the long-established bulwark of certainty, and the breach thus started was finally completed by the extreme doctrines of Hume. It furnished the foundation of a structure which Berkeley advanced and Hume completed. However, if the foundation is built on shifting sands, the whole structure must ultimately fall. Hence it is easily seen that the knowableness of substance furnishes the keystone on which all the rest depends. Locke's denial of the knowableness of substance opened the way for scepticism, and this doctrine was the result directly of this denial. Consequently, we claim that scepticism and idealism sprang from an illegitimate source, since even Locke's own premises—as we have endeavored to prove—lead to the conclusion that substance is knowable and our knowledge of it real and certain.

(The End.)

Personals.

—Rev. Father J. Kerwin, rector of the Cathedral of Galveston, Texas, was a welcome visitor to the University during the week.

—E. M. McKee (class of '97) is now one of the leading physicians of Versailles, Ky., and from all accounts is working up a splendid practice in his profession.

—Frank Fehr (student '83-'89) dropped in for a short visit to his friends at the University. Mr. Fehr was a member of the first Varsity football team turned out by Notre Dame. He is at present getting on very prosperously in Louisville, Ky.

—Louis and Joseph De Lone (students '02-'03) are now engaged in an extensive tour of Europe. Professor Edwards met them in Italy, and he has returned a very favorable report of them.

—Charles P. Neill, Commissioner of Labor, of Washington, was chosen last Thursday, by unanimous vote, President of the Association of the Officials of Bureaus of Labor Statistics of America.

Charles P. Neill is a noted Catholic educator and a close student of economic problems. He served on the District of Columbia Board of Charities and in other important positions. He was appointed by President Roosevelt Commissioner of Labor last January. He assumed the duties of his office on February 1.

Professor Neill is an old student of Notre Dame, having received his A. M. from the University in 1893, and subsequently remaining here as assistant and later associate professor of mathematics. He received the degree of Ph. D. from Johns Hopkins University in 1897, since which year he has held many offices of trust and honor. This last signal recognition of his worth and ability comes as very welcome news to his many friends among the faculty and alumni of Notre Dame.

—Visitors' Registry:—L. B. Biggs, Miss Mame L. Chambers, Miss Frances J. Hudson, Miss Lucile E. Casey, C. F. Gormley, J. P. F. Gormley, Mrs. D. W. Gillen, John Sexton, Chicago; J. R. Pettit, Mrs. Gertrude Pettit, Miss Musa S. Kennedy, Miss E. Palmer, Miss C. Johnson, Miss Nellie Gorman, Miss Blanche Gorman, Miss Minnie Clayton, Miss Minnie Verka, Miss Lucie Barnum, David H. Keefer, South Bend, Ind.; Mrs. Clara Greenslit, Eyra M. Greenslit, Belvidere, Ill.; Mrs. S. Millhouse, Niles, Mich.; Mrs. H. W. Robinson, Hammond, La.; Mr. and Mrs. T. H. McCarthy, New Orleans, La.; William Murray, Philadelphia, Pa.; Leland H. Younge, Howell, Mich.; Miss Merle Nethercutt, Ignacio Del Rio, Durango, Mexico; Miss Mary Zebrowska, Michigan City, Ind.; Joseph Ritchel, Hong Kong, China; Thomas F. Gregg, New York; Miss D. Ritchie, Owen Sound, Canada; Mrs. P. C. Darby, Pottsville, Pa.; E. M. McKee, Versailles, Ky.; M. F. A. Hecht and Mrs. E. B. Lucas, Chicago, Ill.; Mr. and Mrs. J. A. Swygart, Mrs. Charles Cutting, South Bend, Ind.; Walter Eglover, Louisville, Ky.; Blanche Emerson, St. Louis, Mo.

Local Items.

—Lights are being installed in the "Gym," and in a short time all will be in readiness for night practice.

—Lost.—Finder please return at once the benches which were distributed under the trees on the Sorin Hall campus.

—The hedge has been cut out along the St. Joe road from St. Joe Hall east, thus extending the old campus and making it easier of access.

—Lost.—On Brownson field Thursday morning, watch-fob with name "Folz" on charm. Please leave in care of prefect of Brownson Hall.

—A new brick addition is being joined to the portion of the shops formerly occupied by the tailors and the cobblers, and a machine room will be immediately installed there.

—During the week an expert hedge-trimmer has been at work on the fences along Notre Dame Avenue, from the graveyard north to the University. This will be the last clipping the hedges will receive until they sprout again with the approach of spring.

—Visitors approaching the University by way of the St. Mary's Road may now obtain an unobstructed view of the first college building. The thick bushes and young trees have been trimmed away so the back of the building is plain to be seen clear across St. Mary's Lake.

—Another branch of local government which should at once be tended to is the reorganization of the fire department. Notre Dame has in recent years been exceedingly fortunate in not having any great loss occasioned by the flames. But then it is always well to have the proverbial ounce of prevention on hand.

—The fine weather of recent date has helped the baseball spirit to hold its own against the self-assertive football enthusiasm. Daily on every campus, but more especially in the vicinity of Sorin Hall, the knights of the padded glove and leathern sphere vie with the pigskin artists in the enjoyableness of their exercise.

—A much-needed improvement has been made in Cartier Field. For the past few days the workmen have been engaged in erecting new and substantial bleachers on the west side of the gridiron just outside of the fence. The comfortable accommodations thus provided will certainly be appreciated by football enthusiasts.

—Last Sunday the rules were read in the various Halls by the Rev. President, Father Cavanaugh, who gave a short talk in each hall explaining the rules and regulations.

The *horarium* is about the same as in former years. There is one change, and that one is most noteworthy, judging from the manner in which it was received by the students, 300 demerits instead of 200. All agree with the Rev. President that the rule is most commendable and satisfactory.

—Martin O'Donnell, better known as the "Human Squirrel," has finished painting the steeple of the church. Thursday afternoon he completed his task, and after unfastening all ropes, tackles, etc., came down from the very pinnacle on a single line which he had looped around the arm of the cross. The steeple is much improved in appearance after having received the new coat of paint, and, incidentally, all have enjoyed its painting in watching O'Donnell crawling around the slender structure like a fly on the ceiling.

—Wednesday evening, Sept. 20, the St. Joseph Literary and Debating Society met and organized for the coming year with the following officers: President, James V. Cunningham; Vice-President, Francis Collier; Secretary, Edward Cleary; Spiritual Director, Rev. F. Malloy, C. S. C.; Honorary President, Patrick M. Malloy; Honorary Vice-President, Edward O'Flynn. After the election of officers, speeches were made by both old and new members, and the great enthusiasm shown gives promise of one of the most successful years in the history of the society.

—To a keen observer the embryonic student of law was plainly distinguishable from the rest of the *hoi polloi* as they passed under the arch at the back of the Main Building while the scaffolding recently used by the painters at work on the dome was being lowered to the ground. It would warm the cockles of a lawyer's heart to see the fidelity with which they obeyed the legal injunctions as to due care and diligence in observation before passing by the danger-spot. Talk about the law being of no practical benefit to mankind!

—The regular meeting of the St. Joseph Literary and Debating Society was held Wednesday evening. The question brought up for discussion was: "Resolved, that our navy be increased." Frank Collier and W. Galligan upheld the affirmative; J. V. Cunningham and E. P. Cleary the negative. The question was well argued by both sides, and this the first debate of the season gives promise of many warm contests in the future. The decision of the house was in favor of the affirmative. After the debate the following program was carried out: Oration by W. Schmidt, impromptu by Thomas Wolfe and an original reading by Frank Cull. After this a business meeting was held during which the desirability of making up a team for inter-hall debaters was discussed. The meeting then adjourned.